C 114 /2 cont./ outside of the Toba, whom I met only in passing. I got to know on this journey the Chiriguano and the Izozó, who, like the former, speak a dialect of the Guaraní language; the Tapieté, Churupí, Mataco, and Chorote. All of these Indian tribes are not unknown in ethnological literature. On Chiriguano history we are oriented through old documents from even the first years of the Spanish conquest, and we owe to the Franciscan missionaries, who have taught among them for a long time, quite important ethnological publications. The Churupí have been studied minutely under the name Ashluslay by Erland Nordenskiöld, and the Oblates of Immaculate Mary in Esteros and Lake Escalante are striving intensively to make ethnological investigations. I have proposed to deal with all of these tribes systematically. This survey will be made on the basis of the results of my journey, and I begin in this first publication with the Chiriguano and Izozó.

C Ce [197] C 175 114 797 A 114 101 C 121

General Information

As I said in the introduction to this work, I first met the Chiriguano in Machareti and the Izozó in the area around the fort of Toledo and in the fort "15 de Agosto," several kilometers from the former two.

C Ce 114 361

Figure 1[1] presents a view of Machareti, a Chiriguano town created in its present form by the Franciscan mission. When the Paraguayan army retook Machareti, it had already been abandoned by the Padres, and now a Chiriguano, in the role of commissioner /comisario/, is the chief of the town, there also being a few caciques. The houses, more or less in the form of modern ranchos (cf. Figs. 14 and 15 /see p.40 /), are on both sides of wide streets which run parallel and at right angles, as in most of the towns of the former Spanish colonies. When I was present in Machareti, there was great need /3/ among these Indians because of the severe drought which had ruined their plantings, which were some distance from the town. At the side of the ranchos are often found deposits which were structures of native houses built on sticks. Although

C 361 [632] [797] C [342] [363] C [731] C [342] 000

1 [See P. 8 -- Analyst]

/15 cont./

342 171 "In 1627 the Jesuits found near Yapeyú a Guaraní aldea with four houses in which some 100 Indians lived. They found identical dwellings in San Ignacio and nearby regions. These houses were quadrangular and extremely long, often in excess of 50 meters."

361 177 178 Even during the time of their independence the Chiriguano had departed from the primordial construction of their towns, which had served in the first place for defense, since at the end of the 18th century Viedma describes their houses as "a few small ranchos made of cane" (61).

[113] 61. Viedma, Francisco de: Descripción de la provincia de Santa Cruz de la Sierra /Description of the Province of Santa Cruz de la Sierra/, Colección Angelis, Vol. 3, Buenos Aires, 1836, written 1793, p. 181. Cited by Nordenskiöld.

000 Photographs of Chiriguano Towns (ténta) and Houses (o)

I.C. 353. Chiriguano town, Machareti (Fig. 1).
I.C. 355. Scene in the town of Machareti (Fig. 17).
I.C. 356. Chiriguano in front of their house in Machareti (Fig. 14).
I.C. 357. Chiriguano storehouse in Machareti (Fig. 16).
I.C. 358. Chiriguano boys in front of their rancho in Machareti (Fig. 15).

361 [197] [363] [177] The Chiriguano town of Machareti was built in its present form by Franciscan missionaries, with wide, parallel, and right-angled streets, following the common form of old Spanish colonies, since their construction is not a product of the indigenous Chiriguano culture. But in parts, the houses and [343] primarily the maize storehouses built on posts, correspond to the houses of other Chiriguano towns, on which we have information from Erland Nordenskiöld and Eric v. Rosen (62).

62. Nord. 1, pp. 173, 176. Nord. 2, pp. 1-3. Eric v. Rosen, op. cit., pp. 191 and 192, Figs. 188-192.